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REPORTS.

RIVISTA DI FILOLOGIA, XLVI (1918).

Fascicolo I.

Le "Fenicie" di Seneca (1-40). Umberto Moricca concludes his study of this play (see p. 97 of these reports). The *Phoenissae*, as already stated, was written by Seneca and by Seneca only. It is not the fragment of one or more tragedies; it is a single play, incomplete only in the sense that Seneca never gave it the last touches. His design, as for example, in the case of the *Hercules Furens*, was to combine and harmonize in a single representation two motives of the Theban legend each one of which had been made the subject of an entire play by the Greek dramatists. Unity of place is broken at v. 363. Seneca, however, does not always observe these laws fixed by tradition. His model was the *Phoenissae* of Euripides, but he also made use of the *Oedipus Rex* and *Oedipus Coloneus* of Sophocles and finally of the *Seven Against Thebes* of Aeschylus.

Il secondo e il terzo libro dell' *Ars Amatoria* (41-77). Concetto Marchesi gives the substance of these two books with running comments. The second book, he rightly thinks, is the most perfect. Marchesi is much impressed by Ovid's story of Icarus. As he well says, Ovid here has related a miracle and a tragedy within the bounds of thirty-five distichs. I may add that I know of no one in all literature who can approach Ovid's ability to tell a great story within small compass. Marchesi thinks that the charming episode of Odysseus and Calypso owes nothing to Philitas. I agree with him. But the question of Philitas like the question of immortality is beyond definite proof in the ordinary sense.

Una citazione Enniana nel "Brutus" di Cicerone (78-80). Remigio Sabbadini discusses at length the famous passage of Ennius relating to Scipio and shows, it seems to me with great probability, that the last line which appears for example in Vahlen as

Flos delibatus populi suadaeque medulla

contains fragments of more than one line and should therefore appear as

Flos delibatus populi
. Suadai medulla.

Emendamenti a Seneca Ep. II 2(14) (81-89). Achille Beltrami discusses the much bemused sentence which in his own edition (Brescia 1916, p. 46) appears, after the MSS, as *Non damnatur latro, cum occidit*. One other sentence in the same passage he would write as *Sed postea videbimus*, an *sapienti ori opera* (or perhaps an *sapienti oris opera*) *perdenda sit*. Besides being intelligible this reading has the advantage of being practically the same as that of the MSS.

Per una recensione (90-94). Domenico Bassi, editor of the *Collectio tertia* of the Herculanean Papyri, the first volume of which has recently appeared, discusses and answers Terzaghi's criticism of the book (*Rivista indo-greco-italica* I, 362-3).

Curiosità Alliane (95-98). Ettore Stampini returns again to

haec duo dum vixit iuvenes ita rexit amantes,

a line of the inscription, *Dis Manibus Alliae Potestatis* (*Riv. XLI*, p. 385 f.), which has already been much discussed. He agrees with Castelli (*Alcune osservazioni giuridiche sull' epitaffio di Allia Potestas*, *Rendiconti del Reale Istituto Lombardo di scienze e lettere*, XLVII, p. 372) that the line plainly indicates a *ménage à trois*. For a similar situation compare also *CIL. VI. 21200 = Carmina epigraphica*, 973 B.

Stampini's second note is concerned with

Mansit et infamis

in the same inscription. Here and here only *infamis* seems to have no pejorative sense. It simply means 'obscure', *sine fama*. He reviews the considerable literature on the subject and concludes that *infamis* simply had the value of *sine fama* in the two accepted meanings of *fama*, i. e., 'without notoriety' and 'without reputation', with all the meanings which are derived from these two fundamental ideas.

Tibulliana (99-107). Ferruccio Calonghi publishes some results of his collation of the *Codex Vaticanus* 3270 (V) of Tibullus. He succeeds in showing a number of mistakes in the critical apparatus of Baehrens (1878), in clearing up a number of doubtful readings of the first hand (V¹) or of the later hands (V²) and sometimes of discovering the first intention of V¹ under the correction which immediately took place. The article is to be continued.

"Defixiones" Pompeiane (108-111). Remigio Sabbadini takes up one of the *tabulae defixionum* published by Della Corte in the *Notizie degli scavi di antichità* XIII, 1916, pp. 304-6. It was found near a Roman tomb in a Samnite-Roman graveyard and consists of two plates of lead which had been

fastened together by two nails. The text which is fairly complete and of considerable interest is given by Sabbadini together with a commentary. The writer, apparently a woman, directs her curses against one Plematius Hostilis and a woman by the name of Vestilia. The motive appears to have been jealousy. Language and forms indicate a period of composition not later than the second century before Christ, in other words, at least a century earlier than the date of the oldest Latin defixio previously discovered.

A proposito di una nuova edizione del "De vita I. Agricolae" di Tacito (112-124). Pietro Ercole, in connection with a quasi-review of Annibaldi's edition of the *Agricola*, discusses the text of the Codex Iesi (E) upon which that edition is founded. This Codex was discovered by Annibaldi himself in 1902-3, and since then of course has been discussed at great length. Ercole gives all the references.

Recensioni (125-130).

Note bibliografiche (131-148).

Cenni necrologici (149-150).

Pubblicazioni ricevute dalla Direzione (151-152).

Fascicolo 2.

Pelasgica (153-206). Luigi Pareti supports the Herodotean chronology for the conquest and occupation of Lemnos by Miltiades and his followers in 510 B. C. He then discusses at length the question of the Pelasgi of Lemnos, their stealing of Athenian women at Brauron, the references to the 'Tyrrhenians' of Lemnos and of other eastern regions known as 'Pelasgian', and the date of the Homeric Hymn to Dionysus. His conclusion is that this Hymn is not anterior to the fifth century before Christ, and that it makes no allusion whatever to supposed Tyrrhenians as inhabitants of Lemnos. This removes the only obstacle to his thesis that there never really were any Tyrrhenians in the northern Aegean and that references to them as such are all due to theories of the Pelasgic origin of the Etruscans.

L'uso pleonastico delle congiunzioni copulative latine (207-215). Remigio Sabbadini, apropos of the *Acta Andreae et Matthaei*, a text of the sixth century recently published by Moricca, gives an interesting discussion of what is generally considered pleonastic use of *et*, *que* and *atque* when preceded by a clause, 1) with a gerundive or participle, 2) a temporal clause, 3) a conditional, 4) causal, or 5) comparative clause. This use is frequent in the text referred to and is common enough in late Latin and in Italian. Sabbadini shows, however, that it goes back to Plautus in Latin and to Homer in Greek. Vergil himself makes a large use of it. But except

from the point of view of a late stage in the evolution of syntax, this usage has no right to be called pleonastic or due to anacoluthon. In the majority of cases, as Sabbadini insists, and I think justly, it is based on parataxis or paratactic usage.

Rileggendo l'*Agricola* (216-225). Luigi Valmagggi takes up a number of questions connected with the interpretation of 1, 15; 5, 11; 10, 1; 11, 6; 21, 4; 21, 11; 24, 1; 33, 2; 36, 11; and 46, 21. The references are by page and line to Annibaldi's edition.

Tibulliana (226-240). Ferruccio Calonghi concludes his article beginning on p. 99 above.

Salviano e la data del *De Gubernatione Dei* (241-255). Umberto Moricca. Genserik extended his dominion into Africa in 455 and conquered Sardinia in 461. Salvianus shows his thorough acquaintance with both these events. It follows, therefore, that his *De Gubernatione Dei* could not have been composed prior to 461. This is Moricca's simple settlement of a question which has been much discussed.

Socrate o Platone? (256-271). Adolfo Levi reviews and discusses Burnet's *Greek Philosophy, Part I: Thales to Plato* (London, 1914).

Recensioni (272-289).

Rassegna di pubblicazioni periodiche (290-301).

Pubblicazioni ricevute dalla Direzione (302-304).

KIRBY FLOWER SMITH.

HERMES XLIX (1914), 3 and 4.

Die Hirten auf dem Felde (321-351). J. Geffcken analyses Vergil's Fourth Eclogue to show that, like the adoration of the shepherds in the Mithras legend, it constitutes a parallel to Luke II 8 f. He shows that Vergil depended on Poseidonius, who combined the Mithras legend with Stoic Philosophy, and he believes that P. also influenced the Evangelist.

Der Ursprung der Diktatur (352-368). W. Soltau sifts the evidence produced by F. Bandel and Rosenberg, and shows that the Roman *magister populi* (also called dictator after the chief official of the Latins) was appointed during the first 150 years of the Republic as military commander on such occasions when the Romans were joined by their Latin allies. The political importance of this office ceased with the end of the Samnite wars. The last important instance of this office occurred 287 B. C.

Zur Überlieferungsgeschichte der Biographien Plutarchs (369-381). Cl. Lindskog finds traces of the early tradition of Plut. in passages of Polyaeus and Diogenes Laertius. He recommends a judicious eclecticism in determining the text.

Zu dem Menanderpapyrus in Kairo (382-432). Chr. Jensen publishes the results of his reëxamination of this papyrus.

Das Oxyrhynchosblatt der Epitrepontes (433-446). With the aid of a parchment fragm. of the IV century (Oxyrh. Pap. X) C. Robert reconstitutes some scenes of the Epitrepontes, especially vv. 502 ff.

Der Feldzugsbericht des Ptolemaios Euergetes (447-453). U. von Wilamowitz-Moellendorff discusses the papyrus account of the Syrian campaign of Ptolemy III (cf. Wilcken's Chrestomathy), which has received light from the discovery of the last column. Ptolemy himself refers to Berenice in the words: *εἰσήλαμεν πρὸς τὴν ἀδελφὴν*. The relations of Theos to Berenice and Laodice are considered.

Eine vergessene Horazemendation (epod. IV, 16) (454-463). F. Jacoby proposes for Othone contempto, O. contento, which is the reading of the Venice and Milan editions of 1478 and 1477 resp., and defends this nominal abl. abs. against Leo's objection that it would give merely an accessory meaning, a 'late' usage.

Textkritische Untersuchungen zu Senecas Tragödien (464-475). W. Hoffa supplements Düring's conspectus of the MSS of the interpolated A-class with the results of observations made in Italy and Paris, and discusses a number of passages in the Hercules [Furens] and the Troades.

Miscellen: Th. Nöldeke (476-478) defends the spiritus lenis in *Ἀγβάτανα* against G. Hüsing who curiously regards this 'distortion' of the Iranian name in Wilam. Moel. Timotheos as an example of spitefulness of Greek philologists towards everything Persian.—F. W. Hall (478) cites a passage from an Oxford MS, which explains a medieval interpolation after v. 411 of Ovid's Metam. XV (ed. Hugo Magnus).—M. Wellmann (478) emends *ἀφρός* in Philumenus c. 4, 14 (9, 2 W.) to *ἀνθρωπος*.—F. Bechtel (479) emends *Ἀγγελίδας* in Xen. Hell. II 3, 10 to *Ἀγγελίδας*.—G. Wissowa (479-480) considers the eight lines beginning Horace's Sat. I 10 as genuine; but proposes v. 5 *multum puerum* = 'many a lad'.—O. Kern (480) finds that according to the best MSS of the Orphic hymn-book Hipta or Ipta, not Hippha, is the name of the nurse of Sabazius-Bacchus in XLVIII and XLIX.

Anacreontea (481-507). T. Kehrhn discusses the metrical structure of the first two poems of Anacreon, with especial regard to Hephæstion (p. 68 Consbruch), and concludes that both are fragments. The verses in both were arranged:

3+5+3. Anacreon's poems seem to have been published in five books, and, perhaps, were arranged as Bergk thought: Glyconics, Ionics, Iambics, Trochaics, Elegies, Epigrams. The evidence for the occurrence of Aeolic forms vanishes under a critical examination.

Vergil und Karthago, Dido und Anna (508-537). H. Dessau describes interestingly the growth of the Aeneid in Vergil's mind. The Dido romance is Vergil's own. He quotes with approval Claudius Donatus interpr. Verg. I, p. 6, ed. Georgii.

Untersuchungen zur Quellengeschichte der Kaiser Aurelian bis auf Constantius (538-580). H. Silomon gives an elaborate discussion of the sources for this period. The *de mortibus persecutorum* was written in the time of Julian and as a warning to him (cf. A. J. P. XXXVII 363).

ΣΤΡΑΤΗΓΟΣ Η ΑΝΘΥΠΑΤΟΣ (581-589). M. Holleaux shows from inscriptions that the governor of Macedonia bore the title *στρατηγὸς ἀνθύπατος Ῥωμαίων*. The inserted *ῆ* of the *senatus consultum* of the year 112 B. C. is a recognition of the customary abbreviation, the Greeks using the first, the Romans the second term.

Die Rechtsfrage bei der Adoption Hadrians (590-601). St. Brassloff accepts the account of Marius Maximus stating that Trajan, while on his deathbed at Selinus, Cilicia, adopted Hadrian as his successor. The sensational story of Plotina's intrigue (Cassius Dio LXX, 1, 1) is incredible. Trajan acted in accordance with the *ius commune*.

Zu Ciceros Philippischen Reden (602-611). K. Busche emends fourteen passages.

Apuleiusfragmente (612-620). P. Lehmann publishes fragments of the *de herbarum virtutibus* found in Berlin and Hildesheim, which may be dated about 700 A. D. They are probably parts of one MS.

Miscellen: W. Gemoll (621-623) offers emendations to Seneca's Epist. Mor.—Fr. Petersen (623-626) restores the British Museum fragments 22 and 60 of the Hypsipyle.—Geo. Wissowa (626-629) discusses inscriptions of a certain Gaionas, who was proud of the title *Cistiber*, i. e., one of the *Quinqueviri cis Tiberim*. The *δειπνοκρίτης* of one inscription is a synonym, which is proved by the *lex Tappula* (cf. A. J. P. XXVI 474).—J. Kroll (629-632) shows that Vergil's First Eclogue depended on Horace, epode 16, probably Horace's earliest work.—C. Robert (632-636) emends Eur. Bacch. 242-3, Paus. I, 24, 7, and Jensen's text of the Perikeiromene (Hermes XLIX 480) and partially restores Oxyrh. Pap. 213.

HERMAN LOUIS EBELING.